

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Patients come, pain in mouth; leave with peace in heart

By Bonita Sparrow

BOUAKE, Ivory Coast (BP) — For 10 years in Clinton, Miss., dentist Charles Deevers treated toothaches and attended church. He had a flourishing practice and a good life. But God had a better idea for the Deevers family.

Now assigned by the Foreign Mission Board to a mission point at Bouake on the Ivory Coast of Africa, Deevers still treats toothaches and attends church.

Today, however, many of the patients who come to him go from a pain in the mouth to a peace in the heart and the church Deevers attends is likely to be one that has sprung from his dental practice at Bouake, or from his work in the local prison there.

Both Deevers and his wife, Diane, were quick to acknowledge to Rosser McDonald of the Southern Baptist Radio and Television Commission God's hand "is not shortened" in their lives. McDonald was on the Ivory Coast to film mission segments to be aired on "Our World," a weekly magazine-format program seen on the ACTS network.

Dental practice in Mississippi and on the Ivory Coast has some similarities — a toothache is a toothache in any language. But it has a number of differences.

In Bouake patients begin lining up outside the clinic at 5:30 in the morning. Deevers and his assistants will see 60 or 70 patients each day — 8,000 to 10,000 a year.

The day begins at the clinic with Deevers and the clinic staff sharing

devotions. That is followed by another devotional time with the people outside, waiting in line for treatment.

"We try to follow Jesus' example of healing the whole person — physically and spiritually," Deevers said. "We want the people to be physically healed but we also want them to hear the good news of Jesus."

After the devotions, as patients begin arriving, Deevers screens each one and then, under his direction, many of those patients are turned over to one of his seven assistants.

"These assistants aren't educated in terms of university degrees, but they have learned very quickly and are very capable," Deevers said. "They are all soul-winning Christians, able to disciple the patients. I believe God had a hand in guiding every one of them to us."

The assistants have all come to their jobs by different routes. Deevers told of one, a fellow church member, who came to him asking for prayer for "a problem."

"I asked him what the problem was and he said he would tell me after we had prayed about it," Deevers said. "So we prayed, asking God to solve his problem. After the prayer the man said, 'My problem is that I want to work in the clinic with you as one of your assistants.' That man is now a very capable assistant."

The clinic serves as more than just a dental office, Deevers said. "There is a reading room here that is open in the afternoon and evening with one of the assistants on hand to talk with

people who come in."

And from that reading room, and the ability of Deevers and the seven dental assistants to disciple new believers, has emerged a church with 150 members. Services are held a block away from the clinic.

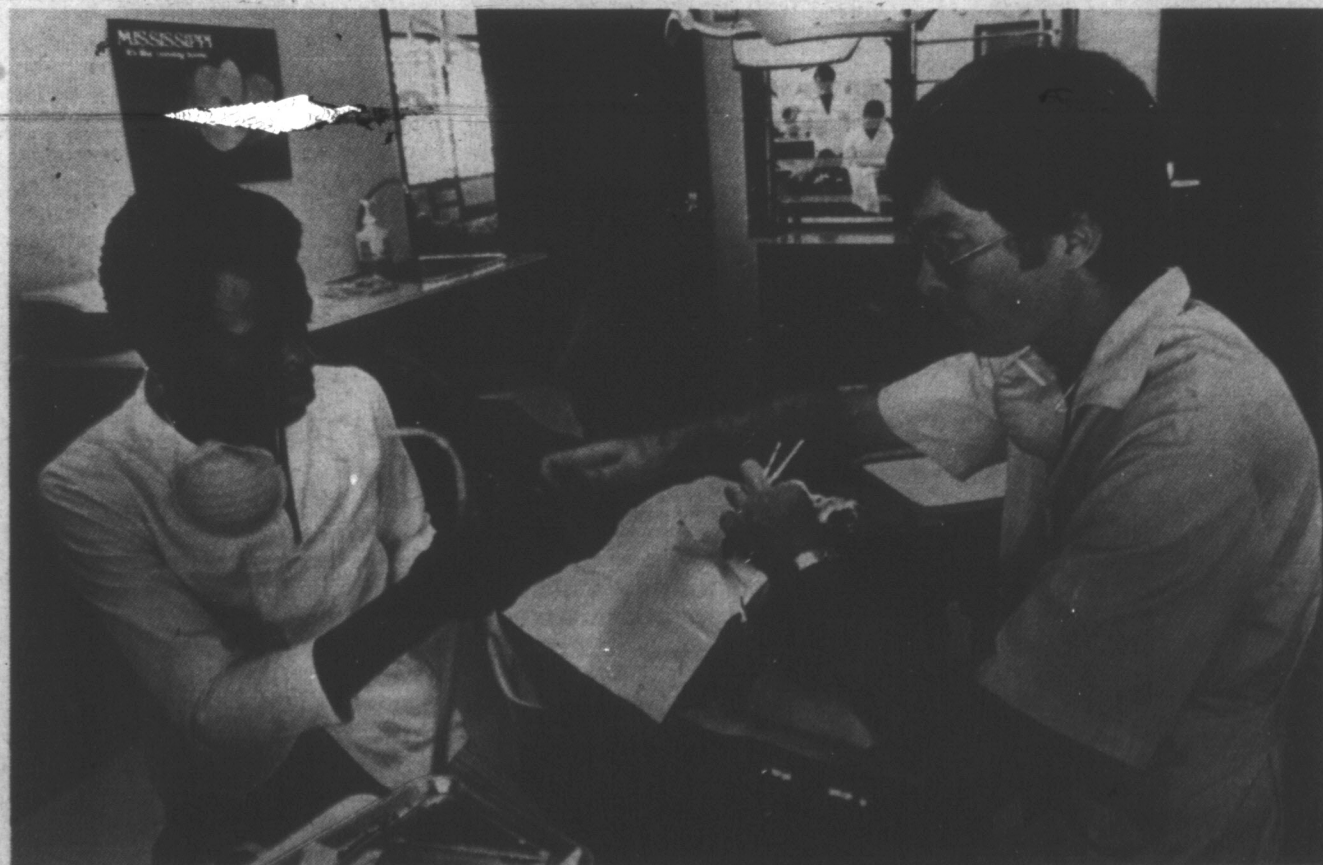
That is not the only church which has resulted from Deevers' ministry. "There's a prison here with about 2,000 inmates serving sentences ranging from five years to life," Deevers said. "We got permission from the authorities to go in one day a week to provide dental care for about 15 or 20 people at a time."

Inmate patients are given slips of paper with Bible verses written on them, told to memorize the verses and to return the next week if they want copies of the book the verses come from.

"The Bible verses tell the plan of salvation," Deevers said. "When we talk to the people the second time we share who Christ is. We've been able to start a Bible study in the prison and it has grown into a church with 125 or so people holding worship services under a mango tree in the prison yard."

The walls of that church are defined by pieces of string tied to several trees. When the church is holding services, one of the pieces of string is untied, to represent an open door.

"There's a sweet spirit in that prison church," Deevers said. "The prisoners are now witnessing to other prisoners and each week we're seeing the Lord add to our number."



Charles Deevers, Southern Baptist missionary dentist, treats a patient at his dental clinic in Bouake, Ivory Coast. He is assisted by Konan N'Groan (left). Deevers, a Mississippi

native, has also developed an evangelistic ministry with prisoners at the penitentiary in Bouake. (BP) PHOTO By Jim Newton.



The seasons of time

The parable of the seasons was in autumn bloom, and Pilgrims would smile to see this day.

I said to the visiting children, "Come with me, for my heart wonders what color are the leaves on the old white oak tree."

Into the woods we scrambled. The cub scout ran ahead.

The littlest girl put her hand in mine. A boy said,

"Look, that old tree is growing sideways."

"Hickory. Downed in a hurricane when young and pliable.

It's our train! WE were children in those days.

"Brother JC rode the tree up front. I pumped on a limb;

Elsie pumped and the tree swung and swayed.

Dot and Evelyn were the passengers riding high."

Now incredibly stiff, non-bearing, ancient hickory!

A rabbit leapt and zigzagged by.

In the hollow our turtle connoisseur found one.

Up the hill in deepset pines the scout turned and queried,

"Do you know where we are?" "I know exactly where we are.

My woods are not big enough to get lost in

though one may travel far."

The forest opened, and there stood the white oak tree

alone. "The leaves are red," declared one. "Pink."

"Rusty." "Orange." "Purple." "Maroon." Pink?

We circled to return. "Is this the way back?" one said.

"I never retrace my footsteps; new scenery spreads ahead."

After awhile, "I know where we are now. That's your house!"

The little one smiled and ran. I trailed them home,

and I thanked God for a quaint blending

of Past and Future and this blessed Present today

as I stumble in pathless woods to find the way.

—Violet Reeves Tackett, McComb

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Editorials.....by don mcgregor

Every day is Thanksgiving

Next week is Thanksgiving, which is purely an American observation. Much as has been the case with Christmas, which is a worldwide Christian observance, Thanksgiving has been consumed by commercial interests.

Except for football games and gigantic parades, however, we may be about to get Thanksgiving back from the merchants who have exploited it through the past years. They are now beginning their Christmas promotions before Thanksgiving and paying little attention to the latter holiday.

Thanksgiving is strictly an American observation, as we all know, because it was first practiced by the Pilgrims, who had come to live in what is now our land, as they gave thanks for having been able to survive through the first year here. And well they might have done that, for the scripture is plain when it mentions giving thanks. Philippians 4:6 says, "Be careful in nothing; but in every thing by prayer and supplication with thanksgiving let your requests be

made known unto God."

This of course is not pertaining to the choosing of one day during the year in which to be giving thanks to God. We have established this time for good reason, however; and on this day, particularly, should we not neglect being generous with our thanks for the mercies of God. This verse accents a recurring biblical theme, which is to leave our cares and burdens with the Lord and then thank him for taking care of them.

Paul is consistent in this theme; for in I Tim. 2:1 he puts additional priority in thanksgiving as he says, "I exhort therefore, that, first of all, supplications, prayers, intercessions and giving of thanks, be made for all men; . . ." Again he says the giving of thanks should accompany the intercession, in this case for a peaceable life in godliness and honesty. This is what the Pilgrims were doing.

And the promise following the verse in Philippians points out that such prayers and thanksgiving will bring about a peace that passes all

understanding.

So thanksgiving is not a casual thing. It is not a one-day thing, and surely we have not been guilty of failing to give thanks as we have lived through this past year. This is a time when giving thanks is emphasized, however, and we should be quick to participate in it.

While our nation has its problems, they pale in comparison to those of other areas. We are all aware of the constant tension in the Middle East. We know that the Sahara Desert is slowly enveloping that area of Africa at the rate of one-half mile per year because people have had to use the foliage that should be there simply for existence. We know how the people behind the Iron Curtain long for freedom.

These problems are basic, but they do not face us except as we might try to help those who are constantly faced by them. We have much to be thankful for.

Surely we are thankful, but perhaps it has been in sort of a haphazard way. If so, this Thanksgiving season



can provide for us the beginning point from which to make our thanks for our blessings specific and regular.

The Lord expects it of us. And he is

the one who has provided the benefits and the blessings. We would do well to go along with his simple request — to give thanks.

Guest opinion...

The Southern Baptist Convention — Pastors' Conference

An eight-part series
Part 6

By Owen Cooper

It is not only appropriate but an excellent idea that the pastors of the Southern Baptist Convention would get together for a time of fellowship, Bible study, inspirational preaching, good singing, and other ingredients

which can come only from a large gathering. What more appropriate time and place to have such a meeting than one in conjunction with the annual session of the Southern Baptist Convention where the most pastors gather at one place and at one time? Such a related meeting saves money, saves time, and fits naturally like a glove on a hand.

It would be assumed that such a pastors' conference would relate itself to the worthy objectives of such a gathering and not become either directly or indirectly involved in matters appropriately a part of the meeting of the convention itself.

At times, the pastors' conference has departed from such a purpose; and, in departing from this purpose, it has inappropriately become a forum for matters which should be confined to the business sessions of the convention. To be more specific, the seminaries of the Southern Baptist Convention have, from time to time, been subject to very critical remarks and caustic comments by speakers at the pastors' conference. There is ample provision at business sessions of the convention for any messenger to make such charges and criticisms. The convention provides a forum where a response can be given. One questions the fairness of an attack under circumstances where no rebuttal can be given.

Some of the commissions of the convention have been bitterly attacked

by speakers at the pastors' conference. Assuming the charges were true, the pastors' conference is not the appropriate forum for such charges to be made. The proper place to make such charges would be at the convention itself. The conference should not become a "flogging" session.

It also appears rather inappropriate for a pastors' conference of the Southern Baptist Convention to be used as a platform for attacking institutions operated by state conventions. Here again, it would appear that the appropriate place for such charges would be the state in which the institution is located. Sweeping

generalizations in which individuals or institutions are classified as liberal, or moderate, or conservative, or fundamental, without proper substantiation known personally to the speaker, is intemperate and could well be unChristian regardless of who makes them or the forum in which they are made.

We are also accountable for what we say; and the fact that it is said emphatically and before large hosts of people magnifies, and does not minimize, the burden of responsibility or accountability.

The pastors' conference should not be a launching pad for officers of the

Southern Baptist Convention. This may not be true, but circumstantial evidence leads to the belief that such is the case. Being on the program of the pastors' conference should not disqualify one from being an officer of the SBC; neither does it necessarily qualify one to be an officer.

The pastors' conference has many commendable features. It should be kept on target and the sidetrack should not become the main line.

Owen Cooper, a retired industrialist of Yazoo City, is a past president of both the Mississippi Baptist Convention and the Southern Baptist Convention.

Guest opinion... Crimes against church property

By Chester Leland Quarles

Several months ago on a visit to the Capitol Street (Jackson) Methodist Church to talk with the pastor about the Parchman Prison Ministries Program, the writer observed several significant perimeter security arrangements. There is a high chain link fence around the kindergarten complex. To enter the church offices, one must ring an outside doorbell. The secretary approaches from the inside behind heavy steel doors with head-high wire reinforced glass viewers to insure that only persons having ap-

propriate business may enter.

This arrangement, while very necessary and even recommended by this writer, is a tragedy of our time — an inner-city protective system to protect the children, the church staff, and the assets of the church against the reality of a crime nightmare.

At Calvary Baptist Church, just two blocks away, the vandalism problem has been extensive.

Church security is becoming a necessary staff function. For years, churches seemed to be crime-free.

The sanctuaries seemed impregnable. The respect of man toward the Lord's House sent disreputables and criminals to other locations with their criminal intent. In many ways, this protection seems to exist no longer. In fact, Mississippi's largest newspaper recently reported a "rash" of church burglaries and vandalism. Between April 1 and June 1 there were 41 burglaries of churches in Jackson. Some churches were victimized on several occasions.

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Music school name to honor Winters

A legacy was immortalized last September when William Carey College trustees, upon a recommendation from President J. Ralph Noonkester and music dean Clinton C. Nichols, approved naming Carey's School of Music in honor of Donald and Frances Winters.

Donald Winters retired as dean of the School of Music in May of 1979 and Mrs. Winters retired as professor of music in 1977.

From the music department's beginning in 1956, Donald and Frances Winters guided the program to national recognition, to school status and established Carey's first graduate-level degree program — the master in music.

For their more than 20 years of devotion to the college, the couple will be honored by Carey's trustees, administration and friends at 6 p.m. on Dec. 4 during a banquet on the school campus. Proceeds from the \$25 a plate dinner will go to the Winters Scholarship Fund.

Under direction of Nichols, the celebration will continue at 8 p.m. that night in Smith Auditorium when a special performance of the Christmas portion of Handel's "Messiah" will be presented by the Carey Chorale. Selected School of Music alumni from across the country will be brought back as featured soloists.

Prior to the coming to Carey in 1956, Donald Winters served as acting administrative head of the School of Church Music at Southern Seminary, Louisville, Ky. He, along with Mrs. Winters, founded the School of Church Music and was conductor of the seminary's choir.

He has served as minister of music at Broadway Church, Louisville, Ky.; First Baptist Church, Bloomington, Ind.; Main Street and First churches, Hattiesburg; and First Church, Atlanta, Ga., where he founded the School of Chorus.

Winter's chorales have appeared at numerous churches, colleges and school assembly programs across the South as well as on several television programs. The groups have performed

for the Southern Baptist Convention, the Nationwide Conference on Southern Baptist Musicians and with the Mobile Symphony Orchestra.

A graduate of Westminster Choir College in Princeton, N.J., (B.M., M.M.) Winters completed residence requirements for his doctorate in music from Indiana University. Mrs. Winters is a graduate of Denison University and the Westminster Choir College and has done additional graduate studies at Columbia University, Western Reserve University, and the University of Louisville. Prior to joining the Carey faculty, she served as assistant to the dean of the Indiana University School of Music.

First senior adult choir festival held

The first state-wide Senior Adult Choir Festival was held on Oct. 29 and 30 at Broadmoor Church, Jackson.

The choirs that sang for adjudication were The Golden Choir from Crystal Springs, James Beasley, director; the Starkville Singing Seniors from Starkville, Truitt Roberts, director; the Fellowship Choir from Ridgecrest in Jackson, Barry Lyall, director; Prime-Time singers from Alta Woods Church, Gary Anglin, director; Happy Highlanders from Highland Church in Meridian, Franklin Denham, director; the Senior Adult Choir from Petal-Harvey Church, Louis Nicolosi, director; the Amazing Grace Choir from First Church, Aberdeen, Bill Davis, director; the Joymakers from First Church, Clinton, Joy Cliburn, director; and the Heavenly Sunlight Singers from Parkway in Jackson, Gayle Garrett, director.

Approximately 400 participants were registered. Gary Anglin from Alta Woods Church in Jackson served as master of ceremonies.

Coordinator of the event was John H. Hanbery, associate professor of music at Mississippi College.

The Baptist Record

Wildwood, Clinton, on list

Report identifies fastest growing churches in SBC

By Michael Tutterow

ATLANTA (BP) — The location of a church contributes more to its growth potential than any other factor, according to a recent Southern Baptist Home Mission Board research report.

The published study concluded the majority (60 percent) of the 671 fastest growing churches in the Southern Baptist Convention were located in neighborhoods where the population was increasing. Most of the remainder were in stable neighborhoods, the report noted, with only 3.3 percent of the churches located in neighborhoods described as declining.

Two researchers, Phillip Jones, director of the Home Mission Board's planning and services research department, and David Jones, director of Jones Counseling and Research Services, Inc. in Jackson, Miss., compiled data to determine the SBC's fastest growing churches from 1975 to 1980.

The study was a follow-up to a similar study done in 1977 for Home Missions magazine.

The two researchers used four factors to examine growth patterns of 32,784 Southern Baptist churches: (1) net change in total membership from 1975 to 1980; (2) percentage change in total membership from 1975 to 1980; (3) net change in Sunday school enrollment from 1975 to 1980; and (4) percentage change in Sunday school enrollment from 1975 to 1980.

Using the factors, the two researchers identified 671 Southern Baptist churches as the fastest growing congregations in the Southern Baptist Convention.

They also surfaced the nation's top 10 fastest growing churches for the five-year period for a report in the HMB's MissionsUSA magazine.

Listed alphabetically, the churches and the percentages of total membership increase from 1975 to 1980, only one of the factors used to determine the top 10, were Casa Adobes (397 percent), Tucson, Ariz.; Central (515 percent), Pinehurst (Houston suburb), Texas; Champion Forest (363 percent), Houston; Council Road (362 percent), Oklahoma City; Hunter

Hills (347 percent), Greensboro, N.C.; Mount Zion (325 percent), St. Clair Mo.; New Hope (341 percent), Fayetteville (near Atlanta), Ga.; Shiloh (364 percent), Plant City, Fla.; Smoke Rise (306 percent), Stone Mountain (near Atlanta), Ga.; and Wildwood (512 percent), Clinton (Jackson suburb), Miss.

A random sample of 724 churches also was selected for comparison purposes and surveys of pastors and laypersons from both groups were

(Continued on page 6)

Clinton church among fastest growing in U.S.

ATLANTA — Wildwood Baptist Church in Clinton was listed among the top fastest growing churches in the Southern Baptist Convention from 1975 to 1980, a research report by the SBC Home Mission Board revealed.

Two researchers, Phillip Jones, director of the Home Mission Board's planning and services research department, and David Jones, director of Jones Counseling and Research Services, Inc. in Jackson, Miss., compiled data to determine the SBC's fastest growing churches from 1975 to 1980.

Statistics on Wildwood showed total church membership grew from 128 in 1975 to 656 in 1980. The church recorded a membership of 678 in 1983, the last year figures were available for comparison.

Sunday School enrollment leaped from 132 in 1975 to 535 in 1980; 1983 figures showed enrollment at 374.

The church had an average Sunday School attendance of 90 persons in 1975, 244 in 1980 and 209 in 1983, the report noted.

Wildwood recorded 28 additions by baptism in 1975, 27 baptisms in 1980 and 35 baptisms in 1983.

The church had no additions by transfer of membership in 1975, but recorded 97 such additions in 1980 and 28 additions by transfer in 1983.

Fred Womack, 40, Wildwood's only pastor, began the church in 1974 from a Bible school. The church is located between two fast growing Mississippi towns — Clinton, population 17,000, and Jackson, the state capital.

"More verbal negotiations needed"

Survey portrays fired ministers

By Jim Lowry

NASHVILLE, Tenn. (BP) — Perhaps the most significant lesson Southern Baptists can learn from the rash of forced terminations of ministers is how to be responsible when entering into new ministry situations.

"There needs to be more verbal negotiations between the church and the prospective minister," according to Brooks Faulkner, supervisor of the career guidance section of the church administration department of the Southern Baptist Sunday School Board.

Faulkner recently released a new survey on forced termination in which communications systems of ministers appear to be inadequate. Nearly half of the respondents said they were

unaware of problems or plans to fire them.

Researchers contacted ministers who were forced to resign during the past 18 months. Names were submitted by state convention church-minister relations directors and directors of missions. From these names, a systematic sample of 400 ministers was elected for the study of which 246 responses were usable.

The two most frequent reasons stated by respondents for forced terminations were small but powerful minority of members (66 percent) and factions in the congregation (41 percent). Other frequently mentioned factors were different leadership styles, too lengthy a tenure, too authoritarian or dictatorial, couldn't

get along with members, and not spending enough time on the job.

Even though 90 percent of the respondents indicated at least one of the warning signs existed in their situation, a surprising 44 percent reported the termination was sudden and without warning.

"It is important for a minister to look at the pulse beat of the church," Faulkner said. "People who don't know what's going on are awfully insensitive. I suppose most of the terminated ministers who had no advance knowledge of termination mean that no one came and discussed termination with them formally."

Respondents reported the most frequent way (36 percent) in which forced terminations were handled was

"immediate severance with pay for a definite period of time."

Faulkner said ministers who are terminated should be given six months with full pay to give them time to find work. He said industry frequently has a more compassionate policy on fired workers than do churches. There are numerous reports of two weeks' or a month's salary for terminated ministers, with the added loss of housing.

For Faulkner, one of the most significant statistics in the survey was the age of the respondents. There were 62 percent of respondents between 35 and 54, ages which usually are considered the heart of a healthy contributing minister's career.

This contradicts, at least among the

respondents, the belief that most ministers who are terminated are either young and inexperienced or old and unyielding.

Sources of support reported by ministers before, during and after the termination were wife, 91 percent; church members, 73 percent; director of missions, 70 percent; fellow Baptist ministers outside the community, 68 percent; other family members, 67 percent; Baptist pastors in community, 66 percent; and close friends not included above, 61 percent.

Faulkner said ministers who rely solely on wives for support in times of crisis will quickly deplete their energies. He said it is unfair to carry home only problems to wives, but

(Continued on page 7)

BTN signal scramble will begin Nov. 19

NASHVILLE — Beginning Monday, Nov. 19, audio and video signals for the Baptist Telecommunication Network (BTN) will be fully encrypted, or scrambled, according to Joe Denney, manager of the telecommunications department at the Baptist Sunday School Board.

Decoders, to be attached to receivers of BTN subscribers, were mailed with installation instructions the last week of October to all subscribers to the denomination's teaching and training network.

Prior to the first day of scrambling, there will be two periods each day for

churches to test their decoders. A scrambled signal will be transmitted Monday through Friday prior to Monday, Nov. 19, from 7:30-9:30 a.m. and 3-4 p.m. (Central Standard Time). To report problems, call (615) 251-2283.

Only subscribers which have a decoder sent from the Sunday School Board will be able to pick up the BTN signal after Nov. 19.

Denny asked churches which received the decoders to call the Sunday School Board and report the status of the picture and sound, both of which should be clear if the decoder is properly connected.

New Mexico Baptists elect Milford Misener

GLORIETA, N.M. (BP) — The Baptist Convention of New Mexico adopted a record \$4.8 million budget for 1984-85. The state convention will continue to send 30 percent of the contributions it receives from local churches to the national Cooperative Program.

The Home Mission Board and the Baptist Sunday School Board will contribute an estimated \$989,000 to the state budget.

Milford Misener, pastor of First Baptist Church, Belen, for 17 years, was elected convention president. Luis Gomez, pastor of Gallup's Spanish Baptist Church, was elected first vice-president and Wesley McAfee, pastor of San Dia Baptist Church, Clovis, was elected second vice-president.

Mr. and Mrs. Chester O'Brien received a \$5,000 check from the convention as a gift of appreciation — \$500 for each of the 10 years O'Brien worked as executive director. O'Brien will become associate pastor of First Baptist Church, Amarillo, Texas,

Jan. 1.

Ted Roberts, who has been convention business manager since 1971, will be interim executive director.

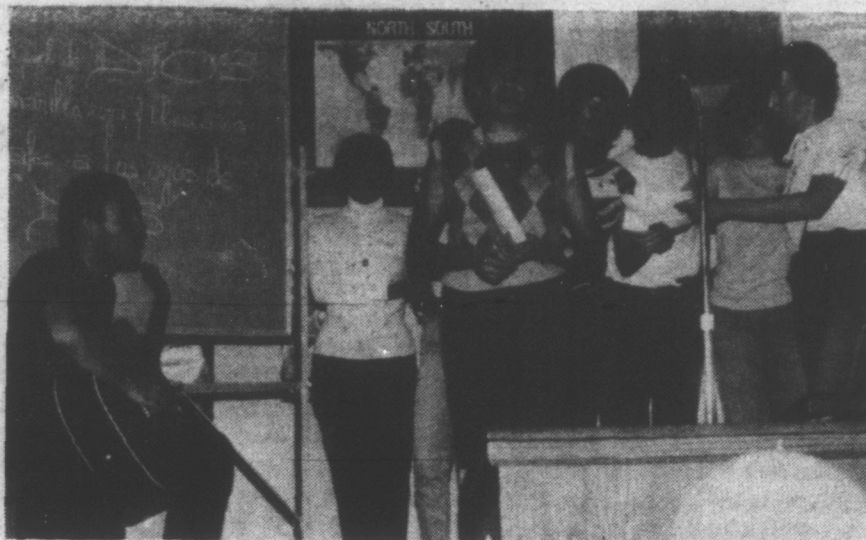
In convention business, the resolutions committee presented 15 resolutions to the convention. Dealing with various moral and social issues, the resolutions were unanimously approved by the messengers.

But a resolution on the ordination of women was not reported out of committee for a vote. Resolutions Committee Chairman Jim Prock, pastor of First Baptist Church, Carlsbad, told the convention the resolution committee chose not to bring the resolution to the convention because it felt ordination is a matter for the local church — not the convention — to decide.

A proposed constitutional change to make it possible for a church not in fellowship with its local association to send messengers to the state convention was referred to the state executive board for further study.

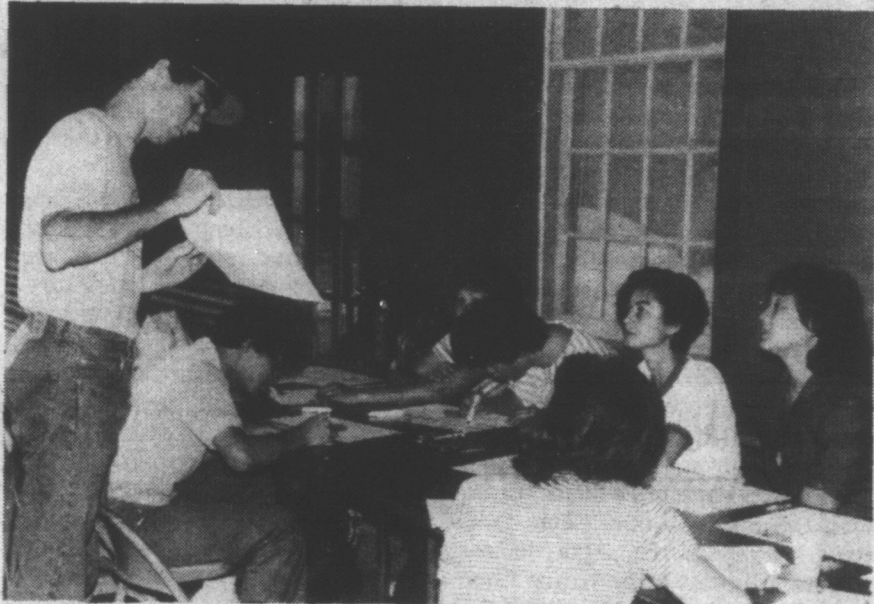
Mississippi Baptist activities

Nov. 18-21 Foreign Mission Study (WMU Emphasis)
Nov. 19 Associational "M" Night in each association (CT)



Internationals at Garaywa

"What color is God's skin?" Students from Latin America sing, as Marco Mejia of Costa Rica accompanies them on the guitar. One hundred forty-eight young people from 33 countries attended the International Student Conference at Camp Garaywa Oct. 26-28. Glen Iglehart, director, Interfaith Witness Department, Home Mission Board, was the featured speaker. Susan Clark, youth and music drama specialist, state department of church music, directed the music. The conference was sponsored by the Department of Student Work, Mississippi Baptist Convention Board.



Mike Franklin, Mississippi State, leads a friendship group. International students in this group and other small groups were invited to create their own works of art, to interpret what the word friendship means to them.

Ohio ups CP gifts to 40.5

PARMA, Ohio (BP) — Kenneth L. Mahanes, pastor of the state's largest church and the state's member of the SBC Executive Committee, has been elected president of the State Convention of Baptists in Ohio.

Far Hills Baptist Church, Dayton, where he is pastor, leads the state in amount of Cooperative Program giving and is among the leaders in percentage.

Outgoing president Arthur L. Patterson of Mason counseled messengers before adjourning the convention: "Let's not have one note of division (in the coming year). Give everything you can to the Cooperative Program. Witness and win as many to Christ as you can."

The resolutions committee reported out only resolutions which thanked everyone who helped make the convention a success.

It was the third meeting in 30 years of Ohio convention history in the Cleveland metropolitan area. One of the Home Mission Board's Megafocus cities, Cleveland joins other areas of the state in a continued emphasis on planting new churches.

Ohioans adopted a record budget with the highest share ever to go to national and world missions through the SBC. From the 1985 Cooperative Program budget of \$2,756,493, the SBC will receive 40.5 percent. Ohio is adding one-half percent per year, moving toward a 50-50 division between state and SBC causes.

The Ohio convention is targeted to receive \$764,000 from various SBC agencies in the coming year, including \$690,000 from the Home Mission Board.

However, contributions from Ohio "to" SBC national programs through the Cooperative Program and the special offerings for Home and Foreign missions is projected to be more than \$1,844,000.



Paul Dent from England plays the harmonica, during the Parade of Talent.



International students took a bus tour to Vicksburg on Saturday afternoon for a boat ride on the Mississippi River. Here they have found a cannon on the grounds at the Visitor Center in the military park.

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Texas re-elects W. W. Moore; adopts \$60 million budget

DALLAS (BP) — Texas Baptists, in their annual convention in Dallas, approved a plan to begin 2,000 new churches by 1990, adopted a \$60 million Cooperative Program budget and reelected W. Winfred Moore of Amarillo president.

Messengers to the 99th annual Baptist General Convention of Texas agreed to support Mission Texas Emphasis, a plan to begin new works throughout the state and bring about spiritual awakening. To help support Mission Texas, Texas Baptists adopted a \$57 million basic budget plus a \$3 million challenge phase.

More than \$20 million (36.3 percent, an increase of 0.2 percent over last year) of the budget is allocated for worldwide Southern Baptist causes through the national Cooperative Program.

Moore, pastor of First Baptist Church, Amarillo, was reelected without opposition for a second term as president of the Texas convention. He is thought to be the first president of the BGCT to be elected by acclamation for two terms.

In a press conference following his reelection, Moore refused to be labeled as the candidate of any political faction within the denomination, saying, "I would be concerned if anybody

controlled the thinking of Southern Baptists. I didn't consider myself a candidate of anybody last year or this year."

At the press conference, Moore told reporters Southern Baptist Convention President Charles Stanley has been too involved in the denominational dispute between the fundamentalists and moderates and should not be reelected next June when the SBC meets in Dallas. Also, Stanley has shown a lack of support for Southern Baptist agencies and institutions, he said.

Moore, who has been mentioned as a possible candidate to oppose Stanley added he does not consider himself a good candidate because he, too, has been politicized in the media.

Lester Collins, pastor of Tallowood Baptist Church in Houston, was elected first vice-president over Dallas layman Eli Rodriguez. B. O. Baker, pastor of Plymouth Park Baptist Church, Irving, was elected second vice-president over Paul Sadler, pastor of Meadowbrook Baptist Church, Robinson.

In the wake of the resolution at the Southern Baptist Convention last year opposing the ordination of women, Texas Baptists adopted resolutions

expressing appreciation for "women who labor for the Lord in the churches and places of special service" and saying ordination is a practice of local churches, rather than a denominational authorization for ministers.

Other resolutions called on Baptists to help alleviate hunger, encourage Baptists to seek to overturn the establishment of the United States diplomatic relations with the Vatican, urged the 69th Texas legislature to reject the legalization of pari-mutuel race track gambling and other gambling bills, encouraged Texas Baptists to develop prison ministries and to "work with state officials to curb prison violence, alleviate overcrowding and enhance rehabilitative efforts in this state."

Leroy Green, retired minister, dies at 79

Leroy E. Green, 79, retired minister, died Nov. 2 at Singing River Hospital, Pascagoula. Services were Nov. 5 at First Baptist Church, Pascagoula. Burial was in McLain Cemetery.

Green was born at McLain Jan. 30, 1905. He was a graduate of Mississippi College and received Th.M. and Th.D. degrees from New Orleans Seminary.

He had been preaching since 1925 and had served pastorates at Independence, La.; Prentiss, Poplarville, and Pascagoula before retiring in 1970. He served twice at Prentiss, for a total of 19 years.

He was a member of First Baptist Church at Pascagoula. A widely acclaimed Bible scholar, he taught Bible courses in churches throughout the state.

His denominational activities had included being on the Mississippi College Board of Trustees, and on the Mississippi Baptist Education Commission; first vice-president of the Mississippi Baptist Convention; a member of various SBC committees; Mississippi member of the Home Mission Board; and Mississippi member of the Foreign Mission Board.

He is survived by his wife, Mrs. Mary Story Risher Green; daughters, Mrs. Emily Bishop of Forest Grove, Ore.; Mrs. Hal (Lou Ann) Lee, missionary to France; Mrs. Payton (Helen) Myers, missionary to Nigeria; Mrs. Al (Mary Alice) Edwards of Beaver, Pa.; one brother, Earl Green of Hattiesburg; one sister, Mrs. Dale Young of Union; two half brothers; four stepsisters; his stepmother; 15 grandchildren; and five great-grandchildren.

High school prayer sessions denied under Equal Access Act

SWEET HOME, ORE. (EP) — A group of students at Sweet Home High School has been temporarily denied permission for semi-weekly prayer sessions at the school. Students have moved the meetings back to a nearby evangelical church.

Harold Miner, industrial arts teacher and basketball coach at the school, has been meeting with students for three years at the nearby church. Miner said that students began meeting at the school this year as a matter of convenience. Meetings were held for five or ten minutes before the start of school on Tuesdays

and Thursdays, and were approved by Principal Lyle Jarvis.

When someone called with questions about the legality of the meetings, Miner approached the school board for official permission to meet. The board referred the matter to District Superintendent Gerald J. Bennett, who temporarily denied the request. Bennett said that because Miner, rather than the students, had approached the school board, the meeting did not meet the "student-initiated" requirement of the Equal Access Act of 1984.

Preaching conference will be Dec. 3-4 at Louisville

A preaching conference has been scheduled for Dec. 3 and 4 at First Church, Louisville, under the sponsorship of the Church Administration and Pastoral Ministries Department of the Mississippi Baptist Convention Board.

Leon Emery is director of the department.

The program will begin at 2 p.m. on Dec. 3 and continue that day until 9 p.m. On Dec. 4 the program will be from 8:30 a.m. until 3:30 p.m., Emery said.

The conference is aimed at an audience of preachers, church staff members, and directors of missions. The purpose will be to provide a workshop on Bible preaching that will focus on preparation and delivery. Emery said there will be practical helps available for weekly sermon preparation.

There will be a \$10 fee to cover the cost of the material to be provided and for one meal. This should be sent to the Church Administration and Pastoral Ministries Department.

An exhibit is planned by the Baptist Book Store in Jackson.

Program personalities include James Barry, consultant in the pastoral section of the Church Administration Department of the Sunday School Board; James Heflin, former pastor of First Church, Greenville, and now professor of preaching at New Orleans Seminary; Dotson Nelson, former Mississippian who has retired as pastor of Mountain Brook Church, Birmingham; R. L. and Beth Sigrest, music evangelists from Yazoo City; and Keith Wilkinson, director of the Sunday School Department of the Mississippi Baptist Convention Board.

Devotional A parable for today

By Nathan L. Barber

John 6:5-13; Matthew 14:15-21; Luke 12:16-21; 16:13

Jesus therefore lifted up his eyes, and seeing a great multitude suffering from hunger, said to his disciples, "Where are we to buy bread, that these may eat?" And this he was saying to test them, for he himself knew what he was intending to do.



Barber

They answered him, "Two million dollars worth of food is not sufficient for them, for everyone to receive a little. However, there is a young country here called America who has only six percent of the world's population while consuming about thirty-five percent of the food resources; but what difference can this excess food from America make among so many people?"

And Jesus said, "Bring the excess food to me." He, then, took the excess food from one small country, and looking up toward heaven, he blessed it and gave it to the disciples, and the disciples gave it to the multitudes, and they all ate, and were satisfied. And there were about 480 million people who were able to be fed from America's excess food.

"See," said Jesus, "it required no miracle to feed these 480 million people. It required only that America be willing to bring the excess and share it with the hungry multitudes."

Then Jesus told them a parable, saying, "The land of a certain rich country was very productive. And the country began reasoning to herself saying, 'What shall I do since I have no place to store my crops? This is what I will do: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to myself, "People of the Land, you have many goods laid up for many years to come; take your ease, eat, drink, and be merry."'"

But God said to that country, "You fool! No servant can serve two masters; for either he will hate the one, and love the other, or else he will hold to one and despise the other. You cannot serve God and riches."

Nathan L. Barber is pastor of First Church, Bay St. Louis.

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Report identifies fastest growing

(Continued from page 3)

conducted to determine differences between fastest growing churches and the comparison group.

The top researchers noted the following 10 observations:

(1) A church's location has more to do with church growth potential than any other factor. The majority of fastest growing churches were located in growing communities, the researchers noted. Also, churches which grew fastest were more likely to be found in suburban areas of cities with populations of more than 10,000.

(2) The researchers noted little difference in church program orientation between the two groups. Both groups promoted their churches, evangelized, welcomed visitors, disciplined new members, equipped old members, and prioritized church program areas in basically the same way. However, enthusiasm and polish with which the groups undertook their tasks could not be measured for influence, the researchers said.

(3) Both the fastest growing churches and the typical churches primarily reached married persons with children, but the fastest growing churches reached more young families than comparison churches. Also, the average age of members in the fastest growing churches was significantly less than in the comparison group, indicating young families are an important part of their growth, the report said.

(4) Although most pastors of the fastest growing churches perceived the majority of the growth stemmed from conversion of the unchurched, statistics showed that the bulk of their growth came from transfer of church memberships. "In general," the report added, "churches grow at the expense of other churches."

(5) Fastest growing churches tended to emphasize numerical growth more than comparison churches, the researchers said.

(6) Fastest growing churches boasted pastors with at least 10 years experience and four to five years in their present church. Pastors of the comparison group also averaged 10 years of pastoral experience but only two to three years in their present location, the report added.

(7) Fastest growing churches were begun more recently than random sample churches. The median age of fastest growing churches was 24 years versus 63 years for the comparison group.

(8) The report also noted laity of the fastest growing churches thought of themselves as being better equipped for ministry than did laity of the typical SBC church.

(9) Laity in the typical SBC churches pictured their pastor as being more warm, easy-going and quiet than did the laity of the fastest growing churches, who saw their pastor as more dynamic and pulpit-oriented, the report said.

(10) Responses of church members and pastors of fastest growing churches identified in the 1977 study differed very little from responses given in the 1984 study, concluded the report.

Other characteristics noted in the study showed fastest growing churches and typical churches alike were comprised of mostly whites, were located in predominantly white communities, had average family incomes of \$15,000 to \$30,000 annually and had not started a mission in the last five years.

Most church programs and outreach of the two groups were identical, including ranking evangelism as the most important area of church ministry, the researchers observed.

Michael Tutterow is a staff member at the Home Mission Board.

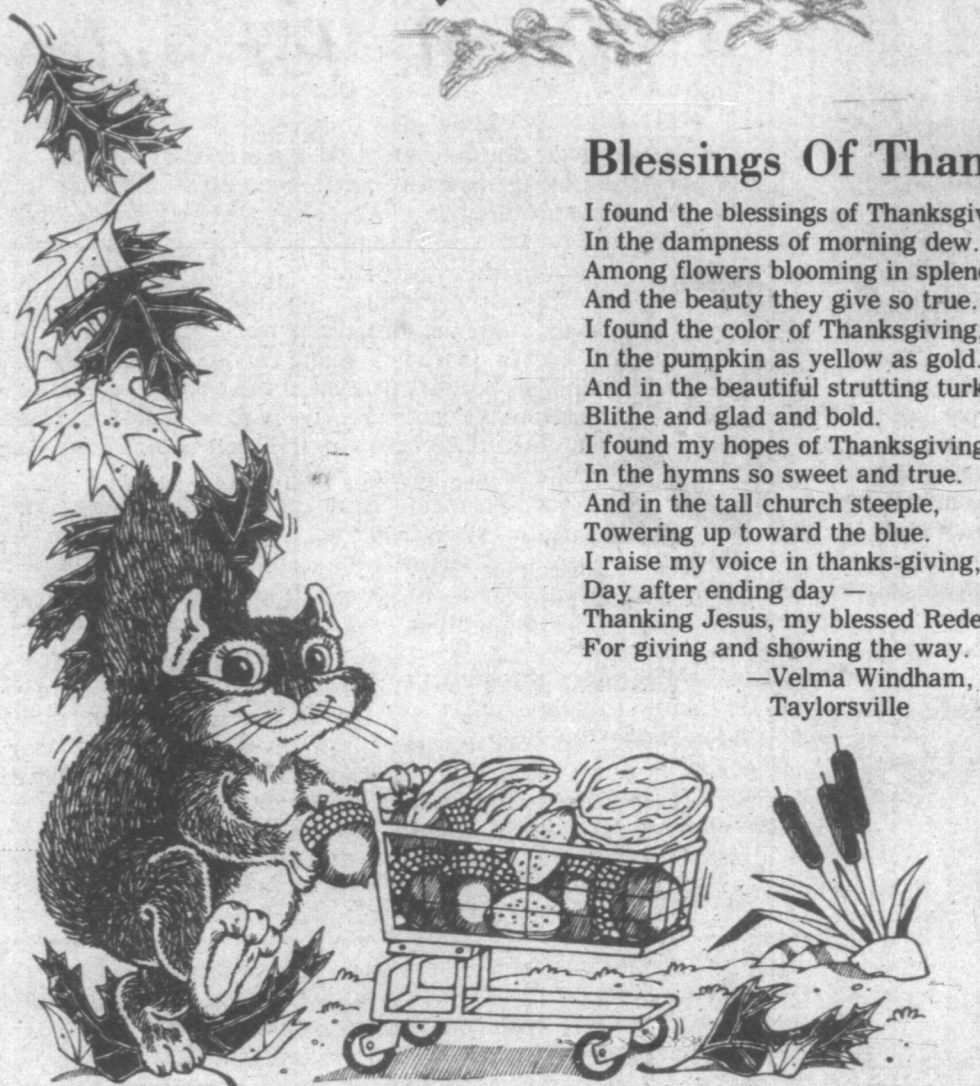
Tract or treating!

Ministers in Georgia offered an alternative to the traditional Halloween trick or treating. Members of a Decatur Baptist Church went out looking for new church members, rather than candy, calling the practice "tract or treating."

Blessings Of Thanksgiving

I found the blessings of Thanksgiving,
In the dampness of morning dew.
Among flowers blooming in splendor,
And the beauty they give so true.
I found the color of Thanksgiving,
In the pumpkin as yellow as gold.
And in the beautiful strutting turkey,
Blithe and glad and bold.
I found my hopes of Thanksgiving,
In the hymns so sweet and true.
And in the tall church steeple,
Towering up toward the blue.
I raise my voice in thanks-giving,
Day after ending day —
Thanking Jesus, my blessed Redeemer,
For giving and showing the way.

—Velma Windham,
Taylorsville



Letters to the Editor

A plea for honesty

Editor:

May I take the risk of opening Pandora's Box and bringing to light what must be one of the most serious problems in our denomination? That is untruthful Pastor Search Committees.

Let me be blunt. Members of these committees are frequently (not always) among the biggest liars in America! Virtually every pastor search committee sets out (Understandably) to lure, yea steal, the best pastor they can. A typical meeting with a prospective pastor might begin: "Brother Smith, our church is just ready to move. The last pastor wasn't very good, but the people are ready to work and really grow. If you will come, the church will be overflowing within a year."

But... when he goes there and begins a new visitation program, they visit two or three weeks at most. After that, they won't budge. If his sermons are too fervent — topics like soul-winning, faithfulness, and tithing — they rebel and even begin to plot to get rid of him. "The Lord must be through with him here."

The biggest threat to many leaders, especially in smaller churches, is growth. After all, if the church grows too much, they will lose their power.

Thank the Lord, this is not true in every situation; but it is all too common. Why can't pulpit search committees simply present the situation as it is, warts and all? At the least they should not paint unrealistic pic-

tures or make promises they have no intention of keeping.

In the Southern Baptist Convention there are both pastors and congregations of all types. There must be a pastor for every type of congregation. If they are completely honest with each other, all concerned will be happier in the end. Moreover, this will partially solve the problem of pastors staying for such short periods of time in each church.

Name withheld by request

Shadow of Drew LeBlanc

Editor:

I am enclosing a poem written to Drew LeBlanc in response to his visit to the prison in Bogalusa, La. Drew is now serving as music director in Calvary Baptist Church, Bogalusa. Within the past 15 years, he has served churches in Mississippi as minister of music and youth. He is also a graduate of William Carey College.

I am sure the many friends in Meridian, Union (Newton County), and Aberdeen would enjoy the message in this poem, not to praise Drew but praising our Savior. We can never know what one visit to the prisoners may mean.

I trust that you will be able to use this in our Baptist Record in the near future.

Mrs. Charles Truhitt
First Baptist Church
Union, MS

We were not able to use the poem, but we felt that friends of Drew LeBlanc would like to know of his influence. — Editor.

Thanks for Cooper series

Editor:

Thank you for your vision in carrying the eight-part series on "The Southern Baptist Convention" now in progress in the Baptist Record.

In these troubled times for our denomination, it is good to hear again the wise voice of Owen Cooper. We are indebted to him for his time in writing these magnificent articles.

Elgie Wilks Chatham
(Mrs. Henry E. Chatham, Sr.)
Meridian

Information for College Hill

Editor:

Our church, College Hill Baptist Church, Calhoun Association, will celebrate its 100th year in 1985. We are planning a big day of celebration sometime in September. In preparation for this we are trying to contact former pastors and members. We need names and addresses. We would also like to prepare a history of the church. We would appreciate any information about the church and its former pastors. Anyone having any information can send it to

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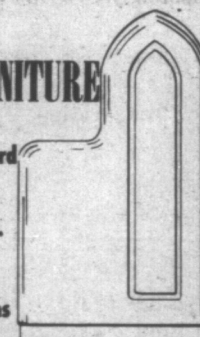
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Janis Morgan
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"No man can pray right while he insists on living wrong." — J. B. Gambrell

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Revival Dates

McCall Creek Church: week-end revival; Nov. 16 — 18; Fri. and Sat. nights, 6 p.m.; Joseph Knight, pastor of Roxie Church, guest speaker; Sunday, Nov. 18, a combined Thanksgiving and Dedication Service, I. E. Farr, guest speaker; dinner served; music under direction of David and Linda Derrick; W. E. Derrick, interim pastor.

Faces And Places

by anne washburn mcwilliams

A. Jackson Glaze Jr.



"For what are you most thankful?" I asked Dr. Jack Glaze.

"Where would I begin? I am grateful for God's saving grace and for coming to know him as Lord and Savior. I am grateful to the Lord for giving me Jean. I am grateful for opportunities to serve, and for the people I have worked with at the Foreign Mission Board and at Mississippi College." We were in his Provine Chapel office at MC, where he is professor and head of the Division of Religion.

Thanksgiving days of his boyhood were spent at Pelahatchie. "Dad would close his store for the holiday and take me squirrel hunting." In fact, he grew up working in that general store with his dad, A. Jackson Glaze Sr. On Friday afternoons, they would get ready for the big selling day — Saturday. In high school, though, Jack wanted a job with a paycheck. He found one that paid 13 cents an hour — shoveling gravel from railroad flatbeds onto dump trucks, when Highway 80 was being paved from Pelahatchie to Brandon.

"My first memory of church is sleeping on the front bench." His parents and sister went with him regularly to the Pelahatchie Baptist Church. His sister, Margaret Ross, is still a member there.

During his freshman year at Millsaps, he made a commitment to preach the gospel. "I loved Millsaps, and I didn't want to leave, but I felt that if I were going to be a Baptist preacher, I needed to transfer to Mississippi College."

Jonah has always been his favorite Old Testament character. "Because of his hardheadedness," he said. (Maybe he identifies with Jonah?) "Jonah was like a lot of us Baptists. When God told him to go northeast, he went southwest."

World War II interrupted his college years. The Army sent him to North Africa and Italy and France and Germany. "But when I got back, I was afraid that if I didn't transfer to Mississippi College — did not do what God wanted — I would get swallowed up by the big fish. That's what happens when you don't follow

the will of the Lord. You get swallowed by a big fish."

Now, after several decades, he is back at Mississippi College, as a teacher and not a student. On Thanksgiving Day, 1984, he plans to be home at 800 Dunton Road, Clinton. Jean, his wife, told me last week that they expect three of their four children to be with them for Thanksgiving dinner. Tim will be home from New Orleans Seminary; Steve and his wife, Ruth, from Judson College, where they are on the faculty; Debbie and her husband, David Moody, from Starkville (he is studying forestry at State; she teaches in public school). But David and his wife, Gloria, missionaries in Argentina, will not get home from Buenos Aires until Christmas of next year, with their three children, Jennifer, and twins Seth and Joel.

Jack and Jean called Jennifer in Buenos Aires last Friday, Nov. 9, on her sixth birthday. And Jean baked her a birthday cake in Clinton. "When we were missionaries in Argentina, and our children were in the States, we always celebrated all our birthdays in both countries," she told me. They served in Argentina for 27 years. For a great deal of that time Jack was president of International Baptist Seminary in Buenos Aires, as well as professor of Bible, Old Testament, and Hebrew. (A national, Daniel Tinaso, is president now.)

"During this Thanksgiving weekend," he said, "We will be beginning our Lottie Moon speaking schedule. 'Churches haven't taken us off their missionary list yet.'"

"How did you happen to become a professor of Old Testament?" I asked.

Because when he enrolled at Southern Seminary, he still thought he would be a preacher: "I decided to work on my area of weakness, which I felt was Old Testament." One way he strengthened his weakness was to become teaching fellow in the seminary's Old Testament Department, while earning the doctor of theology degree. For his dissertation subject, he chose Jonah.

"We don't just look out ahead and plan our whole lives at once," he explained. "God reveals his will a step at a time."

At Southern Seminary he met Eugenia Johnson, whom he married. One Mission Day on campus, they heard a speaker who kept saying, "The world is the field." Simultaneously they realized that the question is not 'Will he open the door for you to go?' but 'Will he close the door so you must stay here?'

So they applied for foreign mission service. At first, it appeared that they would be appointed to Israel. He thought, "Good. I'll become more proficient in Hebrew." But Charles Whitten was leaving Buenos Aires, to transfer to Spain; a teacher to replace him at the seminary in Argentina was needed immediately.

(Continued on page 8)

Thursday, November 15, 1984

BAPTIST RECORD PAGE 7

Variety of prayer requests reflects diversity of need

BIRMINGHAM, AL. — Southern Baptists are constantly being reminded that missionaries need specific prayer support for a wide variety of needs they feel and face every day on the mission field.

This diversity of need is particularly reflected in some of the prayer requests being expressed for this year's December 2-9 Week of Prayer for Foreign Missions.

In El Salvador a couple or a single man is needed immediately to assist two other couples already serving in a literature ministry. The response to the gospel in this country has been tremendous since 1979, and opportunities are almost unlimited there.

In December, Egerton Agricultural College students and graduates from all across Kenya will meet for a three-day retreat to discuss discipleship topics. This can be not only a time of extended fellowship, but also a time which can change lives.

Prayer is requested that many Kenyans will attend this retreat and come closer to the Lord, and that the non-Christians attending will accept Jesus as Saviour and Lord.

In Bogor, Indonesia, prayer is needed that many students will enroll in the seminary extension program. This program is completing its first year. First-term missionary Bob Morgan requests prayer as he continues to learn the language from his students, even as he teaches them Bible courses.

A new Baptist mission is in the formative stages in Dusseldorf, West Germany. This group hopes to organize into a church affiliated with the European Baptist Convention. They need prayer that a pastor can be secured, and that this fellowship of believers will make a spiritual impact on the area.

Christmas celebrations will be held in churches in many countries where

missionaries serve. These celebrations will be a time to portray the love of God for a lost world. Through the efforts of the missionaries and prayers from Southern Baptists at home, many persons who have not heard will have the opportunity to hear about Jesus this Christmas.

Southern Baptists are also asked to pray that every seminarian in the United States will be so confronted with the needs overseas and the opportunities for ministry there that each one of them will feel compelled to consider foreign missions as an option for service.

Finally, Southern Baptists are asked to pray for themselves, that they will accept the responsibility for sharing the gospel with the entire world, and that they will be willing to provide the financial support necessary as each church, state and the convention appropriates money for world missions.

It Doesn't Add Up Without You

Lottie Moon Christmas Offering

National Goal: \$66,000,000

Week Of Prayer For Foreign Missions

December 2-9, 1984



Survey portrays fired ministers

(Continued from page 3)
ministers should share victories as well.

Equally as revealing was the fact 78 percent of the respondents said the church had terminated previous pastors or staff members prior to their going to the church. Also, 63 percent of the churches had experienced two or more terminations.

According to the survey, an important finding is that 60 percent of the ministers who went to churches which had terminated ministers were unaware of the "termination history" of the church. Another third were not fully informed regarding the church's history of terminations.

A total of 51 percent of the churches reported by respondents were in the 300 or fewer membership category.

Faulkner advises pastors to always talk with directors of missions and other pastors in the community before going into a new church situation. The

verbal negotiation at the beginning can save many problems later.

"Don't go into a new church situation blind," Faulkner said. "Don't just say 'It's God's will.' Every Christian believes that, but God intends for us to use good judgment and not just spontaneous reaction."

Faulkner cited one Southern Baptist Convention church with which he is acquainted that has forced out five ministers in the last 11 years. "It would be naive and irrational for a minister to go into that church not knowing why the terminations took place."

For the record, 80 percent of the respondents in the survey have already found employment, and two-thirds of that number are in Southern Baptist churches. Most of the ministers found their employment on their own or through friends.

The study of forced termination of Southern Baptist ministers was

prepared by the research services department of the Sunday School Board.

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Names in the News

W. C. Rainey, Jr., has entered full-time music evangelism ministry. He attended Baptist Bible Institute in Graceville, Fla. and has served churches in Mississippi, Florida, and Georgia. He is a member of the Mississippi Singing Churchmen and the Churchmen Quartet of Rainey Petal. He was formerly a member of the Music Hall Singers quartet and made a record while singing with this group. Also, he has made a record of solo music. He is a member of Carterville Church in Petal. For information contact him at Rt. 8, Box 707, Hattiesburg, MS. 39401 or phone 582-2227.

Rainey Petal.

Billy E. Alford was ordained as deacon on Sept. 30 at Fellowship Church, Choctaw County, David Hunter, pastor.

J. E. and Wilma Holloman were honored for their eight years of service, Oct. 27, at Corinth Church in Jasper Association. They were presented gifts at the "pastor and wife appreciation" supper.

Ralph Edwards was ordained as a deacon on Oct. 28 at Kilmichael Church.

Ralph Edwards was ordained as a deacon on Oct. 28 at Kilmichael Church.

A. Jackson Glaze Jr.

(Continued from page 7)

"This was my first thought of becoming a teacher — when I heard of that need. Hugo Culpepper told me of it when we met in a hallway at the seminary. He'd had a letter from W. Lowrey Cooper (Mrs. Chester Quarles' brother). He wanted to go where the need was most urgent." His weakness had become his strength; he was ready to meet the need.

One of his funniest experiences in Argentina happened while he was learning Spanish. He was preaching to a crowd of about 1,500 young people, building to a climax. "Be faithful in prayer," he told them in his shaky new language. "Support (Supotar) your local church." They all roared with laughter.

He stopped and said, "I don't know what I said, but it was not supposed to be funny." They laughed more.

Afterward a friend of his came up to him, grinning. "Do you know what you said?"

"No, What?"

"Supotar means 'Put up with. You said 'You don't like the church, but you just put up with it whether you do or not. You should have said 'apoyar' which is the kind of supporting you meant — putting your weight behind."

For years, Jack Glaze was known as the missionary who supported the church.

As he pointed out to me the other day, "It is not because we are proficient in communication that we are able to successfully share the gospel message, but because of the spirit of God. He can use even our mistakes."

For instance, one very cold day, soon after he arrived in Argentina, he



Thomas O'Neal Blythe, right, was licensed to preach by Highland Church, Senatobia. He will complete his first year in December at Mid-America Seminary, Memphis. Presenting the certificate is Aaron B. Bell, pastor of Highland Church, where Blythe and his family are members. He may be reached for supply work at 562-5607.



Carroll Akins, left was ordained as a deacon by Grace Church, Philadelphia. He received the certificate of ordination from Dennis Duvall, pastor.

was preaching. Somehow he felt his sermon was no good, that what he was saying was futile, that it was reaching no one. He started not even to give the invitation. But he did, and five came on profession of faith.

Twenty-five years later, not long before he left Argentina, a man came to speak to him after a sermon; he said, "I am one of the five boys who made a profession of faith that cold morning." The man invited Jack to his home for a meal. There he told his son, "Go and get a Bible." He gave the book to Jack and said, "Now I want my son to hear you read from the Bible that verse you read the day I accepted Jesus as my Savior."

This led Jack to say to me, "The power of God can use human weakness. Even if we read the Bible to others unattractively, the spirit of God uses his Word. Through his Word, he will correct our mistakes of limited communication ability or limited understanding."

During this past summer, he and Jean went to Argentina on a volunteer assignment, in which he taught at the seminary, preached, and led Bible studies. Also he has finished other volunteer mission projects in Barbados, Colombia, and Costa Rica.

"For which scriptural promises are you most grateful?" I asked.

"Isaiah 30:15 and Isaiah 26:3-4."

In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.

Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength.



Arkadelphia Church, Lauderdale Association recently licensed three men to the gospel ministry. Mike Russell, licensed in March is attending New Orleans Seminary, working on a master of divinity degree. Robert Higginbotham, licensed in Sept., is attending Clarke College and serving as interim pastor of Wahalak Church. John Yancey was licensed in October. Russell and Yancey are available for pulpit supply or pastorate and may be reached at Arkadelphia Church, Bailey, Miss. John Vaughn is pastor. Left to right are John Yancey, Robert Higginbotham, Mike Russell, and John Vaughn.

Clinton church declares Wilda Buckley day

November 18, has been declared Wilda Buckley Day at Clinton's First Church. Mrs. Ralph (Wilda) Buckley has served the kindergarten ministry of the church for 20 years.



In addition to serving as Kindergarten Director, she also serves as preschool coordinator. When the Buckleys moved to Clinton in 1962, Wilda became the church hostess until 1967, when she began working with the Kindergarten. The church kindergarten has an enrollment of 140 students and a faculty of 11.

There will be a reception on Sunday evening honoring Mrs. Buckley.

HIGHLIGHTS OF THE CHURCH INSURANCE PROGRAM

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Crimes against church property

(Continued from page 2)

Drug problems, rising city crime rates, and criminal mobility are all related to the burgeoning condition. The great increase in church assets is another associative problem. A few years ago, most churches might have a manual typewriter and a mimeograph machine for church bulletins. Today the physical assets of most churches are often quite extensive. Church offices today are more likely run as any good business operation with an orientation toward efficiency, effectiveness, and economy.

With a business philosophy of managing the contemporary church complex, the administrative offices become very vulnerable to criminal action by those so inclined. No longer "drab or shabby," today's church office environment is designed for attractive and efficient function. Quite often it is rich in furnishings as well as expensive and highly portable equipment. There are office

machines, word processors, sound equipment, and video-tape training units.

As staffs and congregations become larger, there is more personal wealth available to the thief on the church grounds. The larger churches also have more ladies' purses available for the thief who slips in during choir practice and other church functions. Churches that have chosen to establish family activity centers also confront problems in these facilities similar to those found in gymnasiums or any other secular equivalent.

Greater office wealth as well as greater individual wealth being displayed at the church complex (including the parking lots) creates a more intensified crime problem that simply must be dealt with. Many churches have required "during-service" parking lot patrols for years. These are especially effective during evening services. In downtown areas, patrols have even been established inside the church buildings to protect

worshippers. Criminal "watch" programs will work in churches as well as in neighborhoods.

Military reservations and many different types of businesses (like the Mississippi Power and Light Company Building) are able to control persons entering and exiting from their facilities. The church, however, should be an open institution. But quite often the church allows virtually unlimited access, both during worship services and later in the week. Totally free access increases the probability for surreptitious theft, robbery, assault, and even rape. As long as the criminal has relative freedom to roam the premises, he will have the opportunity to reconnoiter future thefts or other crime. At the same time, however, church members, authorized visitors, mailmen, delivery personnel, and business persons should not be overly restricted in terms of their access to church offices.

Another problem facing our churches today is the fact that religious institutions are no longer considered sacred by the lost. In years past, even the non-Christian who never attended church might still have a reverence for the sanctuary of God's house. While this may still be true, it is true to an increasingly lesser degree. Thieves may no longer respect God's house. Drug pushers may even choose to sell drugs in the "safe" confines of the church. Rarely would one see a police stake-out during a worship service. This writer personally knows pastors who have seen drug transactions occur in their churches during services. Family center gymnasiums have long since been usurped for entirely inappropriate activities as have secular centers.

The unique problem for the security consultant in dealing with crime prevention at the Lord's House is to insure that the freedom to worship is not inhibited, while at the same time

maintaining a secure and crime free environment.

(To be continued.)

Chester Leland Quarles is the son of the late Chester L. Quarles, executive secretary of The Mississippi Baptist Convention Board from 1950 until his death in 1968. His mother recently retired from the English Department at Mississippi College.

Quarles is president of Consolidated Security of America, Inc. and an associate professor of criminal justice at the University of Mississippi. He is a deacon in Tula Church in Lafayette County.

"Some people have become so broad that they are entirely too thin."
— J. B. Gambrell



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Just for the Record



"His Way Mine" was the theme of the first Acteens recognition service of Southway Church, Brookhaven. The program was highlighted by the Acteens sharing their involvement in mission activities in the past year. Activities included mission trips, nursing home ministry, ministry to shut-in's, mission studies, Bible study, and a prayer retreat. Pictured (l to r) Jo Hall, special music; Jennifer Barron, Queen; Jennifer Fauver, Queen; Dana Jenkins, Queen with Scepter; Wendi Smith, Queen with Scepter; Lee Ann Wardlow, Queen; Scarlett Netterville, response reader; Rose Marie Caulder, Acteens director.



The GAs of Southway Church, Brookhaven, recently held mission adventure recognition service. Girls who received special recognition were left to right, Shannon Bennett, Stephanie Rushing, Kristy Asken, Charlot Netterville, Kipp Cotten, Karen McCullough, back row, Melanie Purvis, Stefanie Lee, Melinda Jimenez, Daveen McCullough, GA director.



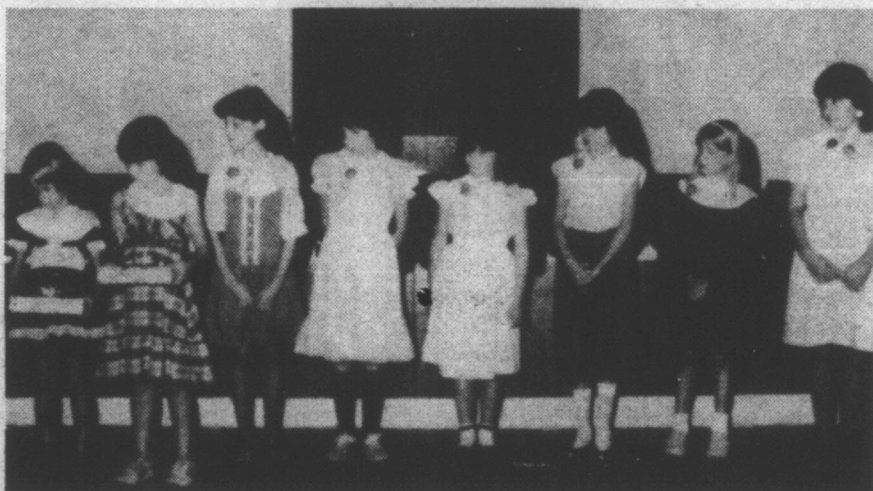
RAs of Southway Church, Brookhaven, held first recognition service. Pictured (l to r) first row, Jason Smith, Todd McGehee, John Bennett, Lee Caulder, Brian McCullough. Second row, Joy Smith, leader, Timmy Fauver, Dustin Cross, Brent Dozier, Chris Smith, Harold Smith, leader.



Doresy Church, Mantachie, recently held GA recognition service. Receiving recognition were Tara Boyd, Natalie Wilburn, Kim Loden, Amber Smith, Melissa Sandlin, Cindy Comer, and Monica Riley. Donna Burrows is GA leader. Chris Burrows is pastor.



Temple Church, Big Point, recognized its GAs recently in a service on "Serve the Lord with Gladness." Girls completing Mission Adventures were from left, front row, April Ruemenapp, Kandi Walding, Becky Freeman, Julie Riley and Connie Lucas. Second row, Charity Mason, Kim Rowell, Tracy Cooper, Angie Goldman and Karen Ray. The leaders of GAs are DeAnne Riley and Linda Goldman. Randy VonKanel is pastor.



Calvary Church, Columbus, held GA recognition service, Sept. 26. Amy Farmer and Tammy Farmer received collars. Mary Ann Proffitt, Kim Wooten, Rachel Pugh, Angie Pugh, and Kelly Newell received Badge I. Jenny Hawkins received Badge II. Suzy Smith received Badge I and Diane Panell received a collar but were not present for the picture. Mrs. Frances Bozeman, GA leader, presented each girl a "Miss. GA" T-shirt. Roy D. Hawkins is pastor.

Wade retires, returns to state

John W. Wade Sr., after 38 years in the ministry, has retired and moved to Gulfport. Since 1978 he has been pastor of Greenland Baptist Church in Kentucky. In Mississippi, he held pastorates at Eastside, Pass Road, and Lakeshore churches in Gulf Coast Association.

Wade

Wade, 64, and his wife, Marcella, are living at Baywood Apartments, Apt. H-8, 1900 Switzer Road, Gulfport. He said he intends to become chaplain of a senior citizen's living complex, stay active in evangelical work, and do supply preaching.

During his years as a pastor, Wade has baptized 1,559. He went to Greenland in 1978. At that time the church had 245 members, annual total receipts of \$34,000 and an indebtedness of over \$26,000. Five years and seven months later the church reported annual receipts of \$96,000, a membership of 706, two new educa-

tion wings, and no indebtedness. Four hundred and sixty-two persons were baptized and 196 received by letter in that time. Cooperative Program receipts increased from \$1,538 to \$4,674; associational missions gifts from \$985 to \$3,200; and gifts to all mission causes from \$2,798 to \$13,206.

Under Wade's leadership, Greenland ranked among the top 25 fastest growing churches in Kentucky and was listed 291st in the SBC in growth rate.

Before going to Greenland, he was pastor at Pleasant View, or 11 years in Kentucky.

One thing he gives credit for the addition of so many new members at Greenland is "person to person evangelization." He said one year he and his wife made 6,000 contacts in the community.

Corinth wins banner

Corinth Church, Jasper County, hosted the association's annual "M" Night meeting on Mon., Nov. 5. Corinth Church won the "High Attendance Banner" for the tenth consecutive year. J. E. Holloman, pastor.

First Church, Inverness: Fifth annual homecoming day, Nov. 18; Sunday School, 9:45; morning worship, 10:30; covered dish lunch, 11:30; afternoon sacred concert, 12:30; evening service dismisses; Danny Lee Prater, pastor, will speak; guest soloist, Kathryn Barfield of Yazoo City.

Highland Church, Senatobia: homecoming 10th anniversary; was held Sept. 16; Claude Howe Sr., first pastor, guest speaker; lunch served; afternoon services were held with singing, testimonies and review of church history; Aaron B. Bell, pastor.

Staff Changes

Johnny Hutchison is the new pastor at Duck Hill Church. He and his family are moving on the field. He is a student at Mid-America Seminary.

Jerry Barrett has resigned as pastor of Sand Hill Church, Attala County, where he served for two years.

Pleasant Ridge Church, Oktibbeha County, has called Curtis Mitchell as pastor.

Mac Martin has accepted the pastorate of Plymouth Church, Lowndes County.

Church growth institute slated

NEW ORLEANS — The Sixth Annual Growth Institute sponsored by the Louisiana Baptist Convention and New Orleans Seminary will be held Nov. 29-30 at the seminary chapel.

This year's theme is "Keys to Church Growth." It is a professional level conference for pastors and educational workers.

The conference will be held in the seminary chapel beginning at 9:30 a.m., Nov. 29. It will conclude at 11:45 a.m., Nov. 30.

For more information contact Dauna Debord at 318-448-3402 (1-800-622-6549 in Louisiana) or Mark Short at 504-282-4455.

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THE VILLAGE VIEW



FROM
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Time-limited Service

In the September, 1984, edition of "The Village View" we introduced this subject matter and announced our intent during succeeding months to identify and describe each of The Village's task-oriented or time-limited programs, how each is managed, and what we propose to accomplish through each. We here continue this series of explanations, reminding our readers that a "task-oriented" program is a "goal-oriented" program. Consequently, time limitations imposed upon each such program can and will be amended and extended in the event fixed goals with children enrolled in each program are not acceptably accomplished within the time frame which is initially set.

In the September, 1984, introduction of this series, we emphasized our traditional acceptance of the private home and family as the Christian ideal and our long-expressed determination to involve the total, natural family in setting and reaching specific goals for selected children to the end that our ministry may be more redemptive in principle and practice. EVERY Village child needs and receives the same basic form of shelter, food, clothing, and moral and spiritual training. NOT EVERY Village child has the same personal or family problems; and thus a quality, Christian, child care ministry should attempt to address those problems differently and on an individual, family-by-family basis.

Thus arose Village initiation of task or goal-oriented programs of residential care, time-limited in order that Village staff, child, and natural family may be motivated to work conscientiously against the constraints of time. Two of these programs are explained, in summary fashion, below.

Family Clarification

In not to exceed 12 months the basis of the family problem is identified, addressed, and arrested to a safe and acceptable degree. Child, natural family, and Village staff cooperate from the program's inception in attaining stated goals which progress to the reuniting of child and family.

Supplemental Parenting

Accepting the fact that some families cannot supply the minimum needs of their children, either materially or in basic parenting skills, but nevertheless represent a vital relationship to the children, The Village encourages, supports, and sustains the wholesome and meaningful aspects of the natural family relationship while supplying the child's care, training, and direction which the family can not supply for either stated or indefinite periods of time.

Interested persons may obtain more detailed information about and explanation of these programs by writing The Baptist Children's Village, Box 11308, Jackson, Mississippi 39213. Other task-oriented programs will be summarized in future issues of "The Village View."



Fun on PARENTS' DAY
An Annual Village Feature

By the Way

From time to time we become conscious of the fact that many Village friends forget some of the normal costs of operating which we must meet every month and do not realize the substantial amounts involved. For example, in addition to the myriad other expenses we face there is listed below, as an illustration, six items of on-going Village expense and the average monthly amount which must be budgeted for each item:

	Per Month
Food Service	12,000.00
Medical and Dental	5,200.00
Taxes	4,000.00
Debt Service	13,500.00
Utilities	14,200.00
Insurance	12,000.00

Without regular, monthly financial assistance from individual Village friends, we cannot survive — a fact which has always been a fact at this agency. Thus, when, as in 1984, three of our major appeals, usually so dependable, fail to reach our minimum needs by more than \$170,000.00, one can easily understand why our ministry sustains a critical cash-flow problem. We have always believed — we now believe — God's people will respond if the need is brought to their attention. Many hundreds of Mississippi children depend upon The Village during their months and years of rather desperate, and sometimes complex, need. The Village depends upon individual Baptists and friends of children for ALL of its support — 41 percent of that support in the form of designated, cash gifts direct from the individual donor to The Village offices.

A Memorial Correction:

In the September, 1984, edition of this publication, among other gifts of honor and memory there listed, appeared the gift of Dr. and Mrs. N. W. Carpenter of Clinton. Regrettably, the gift was captioned as a memorial to Mrs. Doris Hudgens, which was in error. The memorial gift was intended and has been recorded as a tribute to the memory of Mrs. Hawkins, the mother of Mrs. Doris Hudgens. The Village staff profoundly regrets the error and extends its apologies to Dr. and Mrs. Carpenter and to Mr. and Mrs. Billy Hudgens.

How to admit children

From time to time, through this publication and through correspondence, the Village undertakes to remind interested parties of procedures to be followed in referring and admitting boys and girls to the Village's custodial care. We exist to serve children and their families. We are anxious to serve, and one only needs to telephone our Social Service Department at 922-2242, or write to us at Box 11308, Jackson, 39213 with questions or for further detail.

Families, church leaders or in-

terested friends desiring to refer children to our care should write or call Mrs. Madge King, Social Service Department at The Baptist Children's Village, using the telephone number or mailing address recited above. Mrs. King will immediately dispatch application for admission and related papers, which should be promptly completed and returned to this address. After receipt of the application, Mrs. King will make a firm appointment with a Village social worker for a family in-take study, which is a re-

quirement for admission to any Village long-term program.

In a genuine emergency, when it is impossible or unwise to await receipt of applications and appointments for in-take studies, referring parties need only telephone the Village at 922-2242, requesting placement in our Crisis Intervention Center. Mr. J. Wallace Lee of our staff, or someone acting for him, will then make immediate telephone arrangements for the child or children involved to be admitted to the Crisis Intervention Center which is located on our India Nunnery Campus near Jackson.

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Baptist Record

- Life and Work: Obeying Christ's commission
- Bible Book: God's deliverance
- Uniform: Getting ready for the Lord's return

Getting ready for the Lord's return

By Bobby Lee, Tupelo
I Thessalonians 5:1-23

When is the Lord going to return? That question has been on the minds of believers over the centuries. Many people today spend a great deal of time with this same question. Paul told the Thessalonians that there was no need for him to write about this matter. "Times and seasons" refer to those decisive moments when God will act. The reason Paul gave for not writing about these matters is clear. He believed "that the day of the Lord will come like a thief in the night."

The end will come when the people of the world least expect it. Just when they gloat in their own "security," the day of the Lord will arrive. That day has a totally different meaning for unbelievers than for believers. For unbelievers it will be a day of "sudden destruction." Its suddenness can be compared to the onslaught of labor pains experienced by a pregnant woman.

Believers do not have to be concerned about this, however, for they are already prepared. The day will be "like a thief in the night" only for the unprepared. But believers are not in "darkness." They are "sons of light." Believers are characterized "by light." They belong to the "day." Therefore, whenever the Lord appears, they are already to meet him. unprepared. But believers are not in "darkness." They are "sons of light." Believers are characterized "by light." They belong to the "day." Therefore, whenever the Lord ap-

pears, they are already to meet him.

People stay awake during the daytime. During the night people sleep and drunkards get drunk. Since Paul's readers belong to the day, they are to stay spiritually "awake" and "sober." To be awake means that one is aware of God, alert to his opportunities, watchful against the attack of the enemy.

The relationship with Christ is not affected by death. He died and gained the victory over death. This means that our existence is bound to Christ's whether "we wake or sleep." These words are used by Paul as synonyms for whether we live or die. Some people have based a "soul-sleep" doctrine on expressions like these. The main idea is the affirmation that death does not destroy our relationship with the Lord.

One of the great ministries of the church is the encouragement and building up of the weaker members of the body. Some people have more of a problem coping with the mystery of death and other matters which test our faith. The ministry of the church is to "encourage one another and build one another up" so that the weak will become stronger.

One of the responsibilities of the leaders was to "admonish" the congregation. The attitude of believers toward church leaders was respect "in love" from the very beginning churches have had problems in relation to their leadership. The solution

to the problem is for people with responsible ministries to love the congregation and for the congregation in turn to love them.

The apostle specifically wrote about three groups in the church who needed special attention from the leaders. They were the "idlers," the "faint-hearted," and the "weak."

Idleness apparently grew out of a preoccupation with the second coming. If Christ were coming soon, some believers felt it was foolish to spend their time working.

The faint-hearted were the people who tended to become despondent over the death of loved ones and friends.

"Patient" describes the genuine pastoral attitudes toward all these groups. Leaders are not to become exasperated and impatient with the imperfections and weaknesses of the congregation.

Christians are not to respond to "evil with evil." Whatever the other person's actions or attitudes, God's people are always to do good. Joy, prayer, and thanksgiving are three related manifestations of the Christian life.

In at least some of the churches the worship was informal and dynamic. Any member was free to deliver a message from God when he felt inspired by the Spirit. Paul was in favor of this practice, so he wrote: "Do not quench the Spirit."

God's deliverance

By Vernon L. Sikes, Yazoo City
Isaiah 32:1-39:8

The list of wicked kings in Israel's and in Judah's history is shocking, and one cannot help but wonder how the people who were chosen of God got to that point of degradation. The reasons are well known to most Bible students, but despite our knowledge, we still can't quite comprehend the ignorance that they displayed, and we still ask "How?" and "Why?"

I. A new era (chapters 32 and 35)

Judah had made tragic mistakes and some very unwise national decisions, but Isaiah foretold that one day "a righteous King" . . . "with honest princes" was coming (32:1). He may or may not have been referring to the Messiah, but the emphasis here lies in Isaiah's effort to contrast things as they were — an incompetent king and corrupt officials — with things as they should have been — honest kings and just officials.

The new reign was to be a welcomed era that would usher in a unifying spirit that the nations had never before witnessed. After centuries of missing the mark, the times would be as calming as shelter during a storm, as refreshing as a bubbling stream in the desert, and as cooling as the shade of a rock in a parched land (32:2).

The people will respond to God as they have never done before (32:3) and everyone will be perceptive enough to know what is true from what is false (32:5-8).

"Yes, there will be an abundance of flowers and singing and joy!" (35:1). The very landscape will undergo dramatic changes from utter desolation to a virtual splendor of vegetation. The people will also find a renewed strength after having suffered the consequences of bad rulers and unmerciful captors. "There, the ransomed of the Lord (in Babylon), will go home along that road to Zion (Jerusalem), singing the songs of everlasting joy" (35:10).

II. Need for judgment

Yes, God would remember his children in a grand way, but before that could be accomplished, they had to be made aware of God's displeasure with the present rebellion. They would have to "tremble" (32:11). They would see their bountiful farms wiped out (32:12) and their palaces and mansions would be deserted (32:14), landscaped with briars and thorns.

Judah's leaders were obviously blinded as they "wheeled and dealt"

with foreign alliances. (See Hezekiah's blunder recorded in chapter 39).

The Assyrians were the object of the Judeans' fear. The closer they got to Judah, the more frenzied the Judeans became as they searched for some semblance of safety, scarcely even thinking of the possibility of using God as their refuge.

Had they but turned to him, the Assyrians, who were being used by God as a tool of his judgment (10:6), would have been no threat.

III. God's deliverance (chapters 33 and 34)

Due to their blatant defiance of God's commands, the chosen people would endure hardships by means of God's judgment. But when they acknowledged their need for God, he would restore them to their rightful position as heirs.

The nations, because of their enmity toward Zion, were doomed to complete destruction (chapters 33 and 34). God will be to his people "as a wider river of protection" (33:21).

IV. How? Why?

God's activity in Hezekiah's life (chapters 36-39) speaks well of his attempt to lead his people. As we review the details of Hezekiah's search for his nation's security, we discover that despite the fact that Hezekiah swayed in his adherence to God's plans, God met his need when he turned to Him. Hezekiah's problem seemed to be that he was irregular in his allegiance, always stepping out of bounds when he thought God would not mind. Why did he keep pressing God's patience? How could he have forgotten for a second that God was in control of whatever the situation? God wondered the same thing about all his people, agonized over having to bring them to their knees by his wrath, and anticipated bringing them back to a new Jerusalem which was free of strife — so long as they were true to him. "Oh Lord, your discipline is good and leads to life and health" (38:16).

Obeying Christ's commission

By Charles E. Myers, Jackson

Book of Acts

The lesson for Sunday is a study of the book of Acts. Since we cannot possibly do that in a single session, we have been given eight passages which give us a view of the progress made by the early church during the period of time covered in the book. Always we see the young church moving to accomplish God's purpose as it follows the leadership of the Holy Spirit.

Just before Jesus left the earth his disciples, still feeling he was planning to establish an earthly kingdom, asked him if now was going to be the time. He told them that when that kingdom was established was none of their business. Their business (1:8) was to preach the gospel to the ends of the earth and as they did that, the Holy Spirit would provide power in keeping with their need. Following their example, we need to leave speculation about the unknown to someone else and preach the gospel we know to a lost world.

The second passage (5:42) tells us that this group of people consistently bore witness in Jerusalem where they lived. Daily, both in the temple where Jewish worship was held and in their homes, they talked to people about Jesus. A church is not a building. A church is a body of believers. We do not cease to be a church when we

leave the building where we hold public worship services. We simply scatter the church out into the community. If the church scattered out would continue to witness in the homes and neighborhood of its members we could turn our world upside down. That is exactly what this early church did.

The third passage (8:4) tells us that their witnessing was so effective that the Jewish authorities began to persecute them and many Christians had to leave Jerusalem or be killed. They left Jerusalem but they did not quit witnessing. Wherever they went they started telling people in their new communities about Jesus. Now we need to follow this example.

The fourth passage (9:31) tells us that as a result of this scattering abroad brought on by persecution that churches sprang up all over Judea, Galilee, and Samaria. The persecution, having failed in its purpose, was abandoned and the churches had peace. This was a time of spiritual and numerical growth.

The fifth passage (10:34-35) records another barrier the young church had to hurdle. Practically all of these believers were Jews and their contacts had been with other Jews. Most of them felt like the Jew was chosen of God and for one to be a Christian he also had to be a Jew. God sent a

vision to Peter, a Jew and a leader of the Christians. He also sent a vision to Cornelius, a fine Gentile believer in God. When the two men got together, Peter came to understand that "God is no respecter of persons" as such, but is rich in grace toward all that call upon him. From this experience the church gradually began to proclaim salvation by grace to all. It took a while for all of them to accept this truth, but at least they were turned in the right direction. We still have not learned to care for those who are not our kind, but we do know God loves every person in the world regardless of race, color, creed, or economic standing.

The sixth passage (13:48) states that the non-Jews rejoiced as they found they were included in God's great redemptive love. I wonder how many people there are around the world who are waiting for someone to share their wonderful news with them.

The seventh passage (16:10) is a part of the record of the young church crossing yet another barrier. They had expanded beyond Jerusalem, had crossed economic and racial barriers by accepting Gentiles in their own regions, and now they cross geographical barriers by moving into western Europe. The gospel is on its way "into all the world." Paul and

his group respond to God's call to carry the message to a foreign country and that has been the course of Christian history ever since.

The final passage (28:30-31) is the closing statement of the book of Acts. Paul is a prisoner of Rome. But the gospel is free. Nothing can contain it. Even a prisoner like Paul can proclaim it. The young church under the leadership of the Holy Spirit has set it on its course.

Baptist Record

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